

fairly frequent in the United States since the War, and are steadily increasing.

The number of mixed marriages is very small among the Jews in Poland, Latvia (cf. Table XXII), and, according to my own investigations, in Roumania and Carpatho-Russia, while their number is rapidly increasing in Russia, where they were forbidden before the Revolution. Of every 100 Jews and Jewesses marrying between 1924 and 1926, mixed marriages were contracted by—

2-81	per cent in White Russia.
4-55	„ in the Ukraine.
16-77	„ in Central Russia, ¹

The immense territory of Central Russia, formerly barred to the Jews, and to which they are now flocking from the Ukraine and White Russia, has become for them a centre of intense assimilation. The migration to Central Russia—as indeed all migrations—undermines inherited customs. Living in the traditional surroundings in the Ukraine or White Russia, the Jew hesitated to enter a mixed marriage, but in Central Russia he accepts it as one of the many new things to which he has to adapt himself. Having been given equal rights, he follows here the same path in regard to mixed marriages as the Jews in Western and Central Europe have followed, and even with greater speed.

(d) *Mixed Marriages according to Sex*

Table XXII shows that in nearly all countries Jews enter

mixed marriages more frequently than Jewesses, the girl being more easily influenced by the wishes of her parents and by fear of unpleasant relations with her husband's

¹ Even this figure is certainly an under-estimate. In Soviet Russia a mixed marriage is a marriage between persons of different nationality, the State taking no cognizance of religion. But everyone is free to choose his nationality, and great numbers of assimilated Jews no doubt declare themselves Russians.